

The Knowledge of things an on :  
Shewing the effects of the Planet

and other Astronomical Constellations.

With the strange events that befall Men, Women, and  
Children born under them.

Compiled by GODFRIDUS *super pallasium de*  
*Agricultura, Anglicarum.*

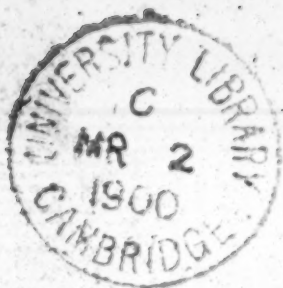
Together with the Husbandmans Practice, or Prognostication  
for ever ; as teacheth Albert, Alkind, and Ptolomey.

Also there is now added, The Shepherds Prognostication  
for the Weather.



This is unknown to many men, though it be known to some.

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of the George in Fleet Street.



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The Table.

**T**He Book of Knowledge, for the benefit of all people; and of the Nativity of our Lord, falling on any of the seven days in the week, whereby shewing the Disposition of the year. Fol. 1.

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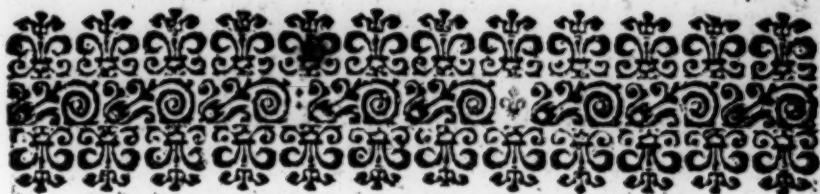
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# THE BOOK of Knowledge.

Both necessary and usefull for the benefit of all People.



Sunday.

**I**f the Nativity of our Lord come on Sunday, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing: Oxen and Sheep multiplied, Honey and Milk plentiful: peace and accord in the land; yea all the Sundays in the year profitable. They that be born shall be strong, great and shining: and he that dyeth shall be sound.

Monday.

**I**f it fall on the Monday, Winter shall be indifferent, Summer dry, or clean contrary:



ry; so that if it be rainy and tempestuous, Vintage shall be doubtful: in each Monday of the said yeere to enterpryse any thing it shall be prosperous and strong. Who that flyeth shall soon be found: theft done shall be proved, and he that falleth into his bed shall soon recover.

### Tuesday.

If it come on Tuesday Winter shall be good, the Spring windy, Summer fruitful, Vintage labour some, women dye and Shippes perish on the Sea. In each Tuesday of the same year, to begin a work it will prosper: he that is born shall be strong and covetous, dreams pertaine to age. He that flyeth shall soon be found: theft done shall be proved.

### Wednesday.

If it come on the Wednesday Winter shall be Sharpe and hard, the Spring windy and evil, Summer good, Vintage plentiful, good wit easily found, young men dye, hony sparing, men desire to travell, and Shippmen saile with great hazard that year. In each Wednesday to begin a work is good.

### Thursday.

If it come on the Thursday Winter shall be good, the Spring windy, Summer fruitful

full, Vintage plentiful, Kings and Princes  
in hazard. And in each Thursday to begin a  
new work prosper us : He that is born shall  
be of fair speech, and worshipfull ; he that fly-  
eth shall soone be found : thest done by women  
shall soon be proved. He that falleth in his  
bed shall soon recover.

## Friday.

If it come on the Friday, Winter, shall be  
marvellous, the Spring windy and good,  
Summer dry, Vintage plentiful : There  
shall be trouble of the ayre, Sheep and Bees  
perish, Dates dear. In each Friday to be-  
gin a work it shall prosper, he that is born  
shall be profitable and lecherous. He that fly-  
eth shall soon be found, thest done by a child  
shall be proved.

## Saturday.

If it come on the Saturday Winter shall  
be darke, snow great, fruit plentiful, the  
Spring windy, Summer evill, Vintage spar-  
ring in many places : Dates shall be dear,  
Men wax sick and Bees dye. In no Saturday  
to begin a work shall be good, except the course  
of the Mone alter it : Thest done shall be  
found. he that flyeth shall turn again to his  
owne :

own: Those that are sick shall long wail, and  
uneath they shall escape death.

2. Of the Birth of Children in the  
Dayes of the Week.

**O**n the Sunday who that is born, shall be  
great and shining. Who that is born on  
the Sunday shall prosper, if he begin a work  
on that day. Who that is borne on the Tues-  
day, shall be covetous, and perish with Iron,  
and hardly come to the last age; and to beg in  
all things is good. He that is born on the  
Wednesday, shall lightly learn words. He that  
is born on the Thursday, shall be stable and  
worshipful, and to begin all things is good.  
He that is born on the Friday shall be of long  
life, and Lecherous, and to begin all things  
is good. He that is born on the Satur-  
day, shall seldome be profitable, but if  
the course of the Moon bring  
it thereto.



3. The nature and disposition of the Moon  
in the birth of Children.

The first day *Adam* created.

**I**n the first day of the Moon *Adam* was made: to do all things is profitable, and that thou seest in thy sleep shall be well, and turn into joy; if thou seemest to be overcome, nevertheless thou shalt overcome. A Child that is born shall soon encrease, and be of long life, and rich, he that falleth sick shall long wait, and suffer a long sickness. It is good to let a little blood.

The second day *Eve* made.

**I**n the second day of the Moon *Eve* was made: to do an errand is good, to enterprize any thing is profitable: as to buy & sell, and to go into a ship to make away, and to sow seeds: these done shall soon be found. Whatsoever thou shalt see in sleep, sudden shall it be, whether it be good or evil; to let blood is good. A Child that is born, soon shall  
way



war, and he shal be a lecherer; and if a woman  
probe a strumpet.

The third day *Cain* was born.

**I**n the third day of the Moone *Cain* was  
born; abstain from doing of any thing, ex-  
cept thou wouldst not have it prosper: draw  
up roots in the yarde and in the field: thes done  
shall soon be found. Whatsoever thou seest  
in sleep it is nought: the man childe shall  
grow for the tyme, but dye young. A sick man  
that falleth in his bed shall travell, and not  
escape: To let blood is good.

The fourth day *Abel* was born.

**I**n the fourth day of the Moone *Abel* was  
borne. Whatsoever thou doest is good, in  
each travell: the dream thou seest, hath ef-  
fect: hope in God, and counsell good. A child  
that is born, shal be a good creature and much  
praised. A man that falleth sick either soone  
shall be healed, or soon shall dye. It is good  
to let blood.

The fifth day no Sacrament.

**I**n the fifth day of the Moone, do nothing of  
Jerrand, nor work: to receive the Sacra-  
ment is dangerous; He that slee h shall be ta-  
ken or killed; the dream that thou shalt see  
shall be well. Beware that thou reject no  
conneel. A chld that is born shall dye young:

He



He that falleth in his bed, soon shall dye: to let blood is good.

The sixt day send children to school.

**I**n the sixt day of the Moon, to send Children to Schoole is good, and to use hunting. The dreames that thou shalt see, shall not come to passe: but beware thou say nought to any man, nor discover thy counsel. A child bozne shall be of long life, and sickly. A sick man uneath shall escape; to let blood is good.

The seventh day *Abel* was slaine.

**I**n the seventh day of the Moon, *Abel* was slaine. He that falleth sick shall dye: he that is bozne shall be of long life: it is good to let blood, and to take drinke. A dream that thou seest, long after shall be. Who that speth, shall soon be found, and thest also. To buy swine, to tame beasts, to clip hairs, and to take all manner of yourthing is good. A sick man if he be medicined he shall be healed.

The eight day good to do any thing.

**A**n in the eighth day of the Moon: whatsoever thou wilt do is good: All things that thou wilt treat of to go in counsell, to buy Principles and Beasts, to change folds of sheepe, to lay foundations, to sow seeds

seeds to go in a way. A child that is born shall be sick and dye young; but if he live, he shall be a Purchaser. A dream shall be certain, & soon shall be. If thou seest sorrowful things, turn them to the East. Though an old man was sick, he shall live: he shall be found; to let blood it behooveth in the midst of the day.

The ninth day, *Lamech* born.

**A**nd in the ninth day of the Moon *Lamech* was born: to do all things is profitable, what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep onely, within eleven days shall come to passe. A Child born, in all things shall be a Purchaser and good, and long of life. A sick man shall wail much, and arise. Who shall be chased, shall not be found: and who that is oppressed shall be comforted. Presume thou not to be let blood.

The tenth day, *Noah* born.

**A**nd in the tenth day of the Moon was born the Patriark *Noah*. Whatsoever thou wilt do, shall pertain to light: Dreams be in vain, and within four days shall come with

without perill. A childe that is born shall see many Countries. and dye old. Whatsoever is lost shall be hit: who that is bound shall be unbond: who that flyeth after shall be found: who that falleth in trabel, without peril shall be deliuered: who that falleth sick in his bed he shall long abide. To let blood is good.

The eleventh day, *Sem* born.

**A**ND in the eleventh day of the moon *Sem* was born: it is good to begin works, to Journey, to make a Wedding, A dreame within four dayes shall be fulfilled without peril. A childe that is born shall be of long Life, and Religious. and he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall have a sign that she shall be learned with wisdom. To travel is good, & to change folds of Sheep from place to place. He that is sick if he be long sick, shall be healed: each day to be let blood is good.

The twelfth day, *Canaan* born.

**A**ND in the twelfth day of the moon was born *Canaan*, the son of *Cham*: nothing thou shalt begin, for it is a greivous day. A dream shall be certain, and joy to thee after: that thou seest, within nine dayes shall be fulfilled.

filled. To wed, and to do errands is profitable: that is lost shall be found. A childe that is born shall be of long Life, angry and honest: a sick man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even, it is good.

The thirteenth day, *Noah* planted Vines.

**A**nd in the thirteenth day of the Moon. *Noah* planted Vines, so that to plant Vines is good: After that thou wakest, thy dream shall be, and within four dayes come to gladnesse: but take heed to Psalms and Orisons. A childe born shall come to aduersity, he shall be angry, and not long of life. Who that is bound shall be loosed; that is lost shall be found. Who that wareth sick long time shall trabel, and seldom shall recover, but dye. To wed a wife is good, and each day let blood.

The fourteenth day, *Noah* blessed all things.

**T**he fourteenth day of the Moon, is a good day, and a glas. *Noah* blessed all things, whatsover thou wilt do, shall come to thee to good purpose. A dream within six dayes shall be. To make wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be don to thee. A childe that is born shall



be a traitor the sick man shall be changed and rise, and healed by Medicine ; to let blood is good.

The fifteenth day, confusion of Languages.

**A**nd in the fifteenth day of the Moon, tongues were divided : do no work, begin no work, for it is a grievous day. A sick man shall long travell, but he shall escape. A dream that thou seest nothing shall annoy but come to good event. A child born shall dye young : that is lost shall be found ; to let blood is good.

The sixteenth day, *Pythagoras* born.

**A**nd in the sixteenth day of the Moon, *Pythagoras* was born, and the Author of Philosophy : to buy and sell is good, and to tame Oxen and other beasts. A dream is not good, after long time it shall come, and it shall be harmfull ; to take a wife and make wedding is good : Folds of Sheep from place to place to change his good. A child that is born shall be of long Life, but he shall be poor, forsworn and accused. A sick man if he change his place, he shall live : to let blood is good.

The 17. day, ill to be an Embassador.

**I**n the seventeenth day of the Moon it is evil to do an errand : a dream that thou seest



after long time shall be, or within thirty days:  
 A child that is born shall be silly; he that is  
 sick shall be much grieved, and arise: that is  
 lest shall be found: to send children to school, to  
 be wedded, to make medicine, and to take it, is  
 good, but not to let blood,

The 18. day, good to enterprize any thing.

**A**nd in the eighteenth day of the Moon it  
 is good for all things to be done, namely  
 to begin houses, and to set children to school:  
 dreams are good, and shall be done within twenty  
 days, who that sicknesse hath, shall soon rise,  
 or long be sick, and then recover: thest done  
 shall be found. A man-child now born shall be  
 valiant and eloquent, proud, unpeaceable, and  
 not long of life. A maide child then born, shall  
 be chaste, laborious, serviceable, and better in  
 her latter age: they shall both be marked above  
 the knees. Not so hardy be thou to let blood  
 this day.

The 19. day, a day indifferent.

**I**n the nineteenth day of the Moon, it is in-  
 different to begin any thing, dreams shall  
 come within twenty dayes: who that hath  
 sicknesse, shall soon rise, if he take medicine:  
 thest then done shall not be found. A man-child  
 then born, shall be true, begin, fight, wise,  
 ever

ever May better and better in great worship,  
and have a mark in the brow. A maid-child  
then born, shall be right sick; yet wedded to one  
man; that day is good to bleed.

The 20 day *Isaac* blessed his son.

**A**s in the xx. day of the Moon, *Isaac* blef-  
sed his son; whatsoever thou wilt do is  
good. A dream that thou seest, shall appear, but  
tell it to no man. To make wedding is good  
to buy a servant; to build houses; to change  
folds of Sheep from place to place; to tame  
beasts, and to sow seeds is good. A child that  
is born shall be a fighter and he shall have ma-  
ny arriving; that is lost shall be found; to  
change Bees is good. A sick man shall long  
wait, or soon arise; to let blood at even is good.

The 21. day, *Saul* was born.

**I**n the xxi. day of the Moon *Saul* was born,  
first King of the Jews. A dream is true and  
come to passe within four dayes. A child that  
is born shall find much evil, he shall be a thief,  
and witty, or a traitor & trebellous. *Esaú* took  
the last blessing of his Father; it is good to  
heal Swine and other Beasts; it behooveth to  
abstain from gaming; to go in the way is good.  
a sick man shall arise; theft shall be found; lo:  
no b'ood neither day nor night.

The 22 day, *Joseph* was born.

**I**n the xxii. day of the Moen *Joseph* was born: it is a day of holinesse; if thou doest any errand, thou shalt find it grieuous: dreams shall be certafne, and shall come to joy. A child born, in all days shall be a Purchaser, merry, fair & religious. A sick man both late is confirmed and healed. Woes to change from place to place, is good: and to let blood all day is good.

The 23. day, *Benjammin* was born.

**I**n the xxiii day of the Moen, *Benjamin* was born, Son of the right side, the East of the Patriack *Jacob*. Whatever thou wilt do is good. A dream that thou seest, shall turn to joy, and nothing shall trouble thee, and other while it was wont to fall within eight dayes, To take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be an out-cast and many ad'venturer sh: shall ha ve, and in sins he shall dye. A sick man shall arise: it is good to let blood.

The 24 day *Golias* was born.

**I**n the xxiiii. day of the Moen *Golias* was born a dream that thou seest, signifieth thy health and nothing shall annoy: a child born shall

shal be suddenly in his actions, and do wonderfull things. A sick man shal languish and be healed : to let blood before their hour is good.

The 25 day, the Plagues of Egypt.

**I**n the xxv. day of the Moon, our Lord sent signs into Egypt by Moses, and in each day he passed the red Sea : He that taketh the Sacrament shal dye a perilous death : fear is threatned. The dream signifieth hard things, and within ten dayes it was wont to come early, then bow the head into the East, A child born shal be an evil man, many perils he shal suffer. A sick man shal sustain injury, and unneath escape : it is good to let blood.

The 26. day Moses dried the red Sea.

**I**n the xxvi day of the Moon, Moses dyed the red Sea : In that day Jonathan the son of Saul was born, and Saul died with his sons. Thou shalt begin nothing : the dream shal be certaine, and turned into joy. Pilgrims must beware of Spyes, and Enemies. A child born shal be full lovely, but neither rich nor poor. A sick man shal travell and arise, if he have the dropie, he shal dye : to let blood a little is needfull.



The 27. day, Manna sent.

**I**n the xxvii. day of the Moon, our Lord rained Manna to the children of Israel; what ever thou wilt do is good, use diligence; a dream that thou seest shall come either to good or evil. A child born shall be of long life, and most loved, and if a man, neither rich nor poor. A sick man shall rise to life, he shall be holden in much languor, but he shall be healed; folds of sheep from place to place to change, is good. To let blood in the evening is good.

The 28. day, good to pitch Tents.

**I**n the xxviii. day of the Moon. War may begin, and Tabernacles fixed in the desert; whatever thou wilt do, is good; a dream that thou seest shall turn into joy. A child born shall be much loved, he shall be holden in sickness; a sick man that fasteth in infirmity, soon shall be saved; to let blood in the even, is good.

The 29. day, the Jews go into Canaan.

**I**n the xxix. day of the Moon, the Jews went into the land of Canaan, Herod the king cut off the childrens heads. Begin nothing: the dream shall be certaine and good, gladness and joy it signifieth; an errand begun is good to fulfill, to take wife is good; but yet make



no bowers, nor write Testaments. A childe bozn shall be of long Life, wise, holy, and meek. To fish and hunt is good; a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30. day, *Samuel* was born.

**A**pp in the thirtieth day of the Moon, *Samuel* the Prophet was bozn, whatsoeuer thou wilt do, is good. A dream that appeareth to thee certain, and within two days thou shalt see, and thou shalt find a red sign in the East within nine dayes. A child bozn shall be of long life, and profitable and well measured in each thing. A sick man shall nigh come to death: in no manner let blood. These and many other pertain to men, as the course of the Moon followeth.

#### 4. Of *Saturn*, and his disposition.

**S**aturn is the first Planet, and the wickedest, and he beginneth the Zodiac but once in thirty years, reigneth in each Signe two yeares and a halfe, which is in six Signs, fifteen yeeres. And in all the twelve Signs thirty yeeres: And a right as there are twelve Signs in the Zodiac,

Zodiack, so are there twelue moneths in the year, each sign to his moneth. Wherefore beware before and look where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pisces, and all those seven years and halfe, shall be scarcenelle and dearth of Corn, Fruit, Beasts and all other things: for in three years signs he hath might and most power to fulfill his malice if he be not letted by neighbour-hood of any good Planet.

5. What the Teunder signifieth every Moneth of the Year.



Thunder in January signifieth the same year great winds, plentiful of Corn and Cattel peradventure. Thunder in February, signifieth that same year many rich men shall dye in great sickness. Thunder in March, signifieth that same year great winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merry, with the death of wicked men. Thunder in May, signifieth that year need, scarcenelle and dearth of Corn, and great hunger. Thunder

Thunder in June, signifieth that same year that woods shall be obetthowen with winds, and great rageing shall be of Lyons and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth that same year that be good Corn, and losse of Beasts, that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, walling of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plentiful of Corn, and much falling out between man and man. Thunder in October signifieth the same year great wind, and scantness of Corn, Fruits and Trees. Thunder in November, signifieth that same year to be frostfall and merry, and cheapnesse of Corn. Thunder in December, signifieth that same year cheapnesse of Corn, and Wheat, with peace and accord among the people.

9. Of the good dayes for bleeding, and ill dayes for any work.

In every moneth be two evil dayes, one in waning of the Moon and another in the waning. The Kalender sheweth them and their hours openly enough; in the which dayes, if any folk take sicknesse, or begin any

any new thing, it is gaeat grace if eber it fare well, or come to good end. And there are fifty Canicular, or Dog-daves, that is to say, from the fifteenth Kalender of August, to the Idus of September, in which daves it is forbidden by Astronomy to all manner of folke to let blood, or take Physick; yea, it is good to abstain from Women: For why, all that time reigneth a Starre, that is called Canicula Canis in Latin, a Hound in English: now of the foresaid Star Canicula, the foresaid fifty daves are called Canicular daves, and biting as a Witch: for the kind of the Star Canicula is boyling, and brenning as fire, and biting as a Witch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at mid-night sweat as at mid-day and swelleth lightly, bloweth and brenneth: and if they then be hurt, they be more sick then at any other time, very near dead. In these daves all venomous Serpents creep fly, and gender, and so they overset highly the ayr, in feeding of their kind, so that many men are dead thereby. In these daves a fire is good night and day, and wholesome: seeth your meats, and take heed of feeding violently.

And from the eighteenth Kalender of Octo-



ber, to the seVENTEENTH Kalend of November,  
look thou take no cold : for then the powers  
of man, of earth, and of all things else settle.  
And they may not open again till the seVEn-  
TEENTH Kalend. of April : wherefore it is lesse  
harm for thee to take cold at Christmasse then  
at this time.

7. To know how a man shall keep  
himself in Health.

**J**f thou wilt keep thee long in Health, fly  
anger, wrath, and envy, and give thee to  
mirth in measure : travel sadly, so that thou  
sweat not too much in the Summer, and  
namely, the Canticular dayes : fly all manner  
of strong Drinks and hot Spices, breunning  
meats, especially there excesse. Fast not too  
long at morn. Sup not too late at night; eat  
not too hastily, nor over much at once, & that  
that thou eatest chew it well : every time  
that thou eatest, rest a little after; sleep not  
after Dinner, except in May, June, July, and  
August. And yet the lesse that thou sleepest  
then, the better it is. To sleep well in the  
waxing of the Night, and to be early up in the  
Mornning, is the better : and every day beware  
of Wicks, that none enter into thee fasting :  
for



for therof commeth great pestilences and heat. And in great cold and pestilences, eat much Garlick every day with nine Saffron chiebes and it will do thee much good. Eat enough in winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats sodden is the best, eat not too many hot Spices, nor eat but at once: For better it were to eat seven times on the day, than once thy fill: flesh is more nourishing than fish: eat not too much sowr meats, nor salt; for they will make thy bones sore: look thy drink be not too new, nor too old: sweet powdered meats be most wholesom. Of all things take measure and no more: for in measure rests vertue.

### 8. The perilous dayes of every moneth.

**I**n the change of every Moone be two days, in the which what thing soever is begun, late, or ever, it shall come to good end, and the days be full perilous for many things.

In January when the Moone is three or four dayes old.

In February, 5, or 7.

In March, 6, or 7.

In April, 5, or 8.

In May, 8, or 9.

In June, 5, or 15.

In July, 3, or 13.

In August, 8, or 13.

In September, 8, or 13.

In October, 5, or 12.

In November, 5, or 9.

In December, 3, or 13.

Astronomers say that six days in the year are perilous of death: and therefore they forbid men to be let blood on them or take any drink. That is to say,

The third day of the Moneth of January.

The first day of the Moneth of July.

The second day of the Moneth of October.

The last of the Moneth of April.

The first day of August.

The last day going out of December.

These six days with great diligence ought to be kept, but namely the latter three, for all the veins are then full. For then whether man or beast be knit in them, within seven days, or certainly within fourteen days he shall dye. And if they take any drinks within 15. days, they shall dye; and if they eat any Goose in these  
three

three days, within forty dayes they shall dye.  
And if any child be bozn in these three latter  
dayes, they shall dye a wicked death.

Astronomers and Astrologers say, that in  
the beginning of March the seventh night, or  
the fourteenth day, let the blood of the right  
arm: and in the beginning of April, the ele-  
venth day of the left arm: and in the end of  
May, thirde or fift day, on whither arme thou  
wilt, And thus of all that yeer, thou shalt or-  
derly be kept from the Fever, the falling  
Gout, the lister Gout, and losse of thy sight.

9. Ptolomies rule for the Zodiack.

**E**ach mans body is ruled by a certain Sign  
of the Zodiack.

Wherefore as saith Ptolomeus, If thou be  
sick in any limbe, do not medicine unto that  
limbe, for it shall rather hinder then further.  
And namely, by blood letting at that time.  
Thus shalt thou know how the Signs reign  
in our limbs.

---

10. Of the twelve Signes.



**A**ries, or the Ram governeth the Head.

The Bull reigneth in the neck, and in the Throat.

Gemini, or the twins rule the Shoulders, arms and Hands, and these three are the Signs of the Spring.

Cancer, or the Crab, commandeth the Stomack, Limbs, Arteries, Pilt, Liver and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews and Cristles.

Virgo, or the Maid, guideth the Wombe, Kidneys and Guts. And also she reigneth o- ther while in the Stomack, Liver, Gall, and Pilt, and other nutritife Limbs beneath the Kidneys. And these three are the Signes of

Libra or the Ballance, holdeth in the Pabel, the reigns, and the lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privities of Man or Woman.



The Sagittary dwelleth in the Thighs and Buttocks: & these three are signs of Haruest.

The Capricorn reighneth in the knees.

The Aquary governeth the Legs & Anckles

The Fish detecteth the feet: and these three be the signes of Winter.

### The disposition of the Planets.

**S**aturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth and peare.

Jupiter is the cause of long peace, rest and vertuous living.

Mars is the cause of dzynesse debate, & war.

Sol is the cause of life, health and waring.

Venus is the cause of lusty love and lechery.

Mercurie is the cause of much speech, merchandize and flights.

Luna is the cause of moistnesse, great waters and violent floods.

Saturns hour is good and strong to do all things that asketh strength only, & to nought else, save to battle; for it is wondrous evil. That man or woman that hath that Star Saturn to his Planet, he is melancholly, black, and goeth swiftly; he hath a void heart, wicked and bitter as wormwood; he will lightly be

worsh

worth, he is quarrelsome, witty, covetous and  
 trefull: he eateth hastily, and is fall and in-  
 clining to lye, with shining eyes as a Cat; he  
 hath in the forehead a mark or wound of fire:  
 he is poor, and his cloathes are rent unto a time.  
 And thus he hath open signs, and all his co-  
 vetous is by other mens possessions, and not  
 by his own.

Jupiters hour is good in all things, namely  
 peace, love, accord. Who that hath this Star  
 to his Planet, he is sanguine, ruddy, and go-  
 eth a large pace, neither too swift nor too soft:  
 his stature is seemly and shining, he hath a  
 fair visage, lovely semblance, red lips, fair  
 hairs, broad face, good brows; his cloths are  
 good and strong, he is sweet, peaceable, and  
 soft.

Mars hour is evil and better by night then  
 by day For it is Masculine on the night, and  
 Feminine on the day: It is good to do any  
 thing, but with great strength: by night it  
 is good to enter battel and also by day, but not  
 so much good as by night. Who that hath  
 this Starre to his Planet, his making is of  
 good defence, and oftentimes his face is red  
 with blood: his face is smal and subtil, and  
 laughing, and he hath eyes as a Cat: and all  
 the dayes of his life, he will accuse many men.

of evil: he hath a wound of a sword in his face, he is most cholerick. And thus he hath open signs.

Sols hour is the worst of all other hours, no man in this hour may do his will, save Kings and Lords, & that with great strength. Who so in this hour entreth Battle he shall be dead there. Who that hath this star to his Planet, he hath sharpe eyes, great speech, and wicked thoughts in his heart, he is wicked and avaritious, neither white nor black, but betwixt both: he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, then on day, ever til mid-day; at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him worth. Who that hath this star to his planet, namely, if he be born by night in Venus hour he is white, & hath a round face, little forehead, round beard, he hath middle nose, and hairy eyes: he is laughing and litigious, and he hath a mark in his face: his making is faire and plain, and ofttime his nether lip is greater then the upper. And who that is born under Venus, when the

is not in full power he hath a sharp nose, and somewhat crooked, fair hairs soft eyes of running water : he is a singer, he longe h much after games, and loveth them well, and his tales be sweet.

Mercurie's hour from the beginning to the middle, is good in al things, and from the middle to the end it is hard, and it is not much better on night then on day, and each time of the night and day, he standeth befoze the Sun, or behinde, therefore he hath his power much more by night then by day : from morn to the first hour of the day he hath his power, and from thence to the ninth he hath no power. Who that hath this star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head : he is meek and lovely, he will do each thing to certain space ; he is more white then black, and oft times right white, and he hath great shoulders : And who so is born under Mercurius, when he is not in his full power, that is to say, from the first hour of the day to the ninth he is black and dy, he hath crowded teeth, & sharp ; he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword



and men speak evil of him, for lying and mans slaughter.

The Moons hour is right good and right evil, from the fourth day to the seventeenth it is good, namely, to all those that are born in it, and from the seventeenth day to the twentieth day it is somewhat good but not so good; and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in his full power, he hath a plaine face, and pale, sometime quarrelling, and doth his wils to men: he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long, nor too short: he hath straight lips and hollow eyes. Who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, abulging; that is to say, a white streak in the ear.

12. The condition of Man discovered by  
Creatures.

- 1 **N**aturally a man is hardy as the Lion.
- 2 **S**trong and worthy as the Oxe.
- 3 **L**arge and liberall as the Cock.
- 4 **A**varitious as the Dog.
- 5 **H**ardy and swift as the Hart.

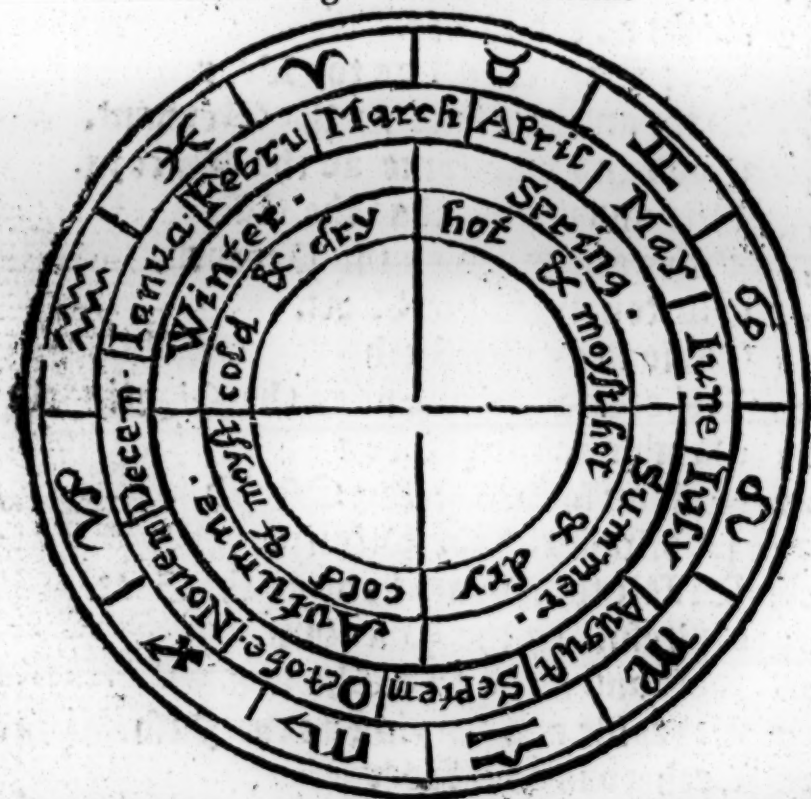
6. Debonaire

- 6 Debonaire and true, as the Turtle-Dove.
- 7 Malicious as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and guilefull as the Fox.
- 10 Simple and mild as a Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and pittifull as the Bear.
- 14 Dear and precious as the Elephant.
- 15 Good and wholsome as the Unicorn.
- 16 Wile and sloathfull as the Ass.
- 17 Faire and proud as the Peacock.
- 18 Gluttonous as the Wolf.
- 19 Envious as the Witch.
- 20 Rebel and inobedient as the Fightingale.
- 21 Humble as the Pigeon.
- 22 Fell an foolish as the Drick.
- 23 Profitable as the Wismire.
- 24 Dissolute and bagabond as the Goat.
- 25 Spitefull as the Pheasant.
- 26 Soft and meek as a Chicken.
- 27 Mobeable and varying as the Fish.
- 28 Lecherous as a Boar.
- 29 Strong and puissant as a Camell.
- 30 Traiterous as the Male.
- 31 Advised as the Woufe.
- 32 Reasonable as an Angel.

Anotherfore he is called the little world,

or else he is called all creatures, for he doth take part of all.

13. The Description of the four Elements and of the four Complexions ; with the four Seasons of the Year, and the twelve signs for each Moneth.



**I**n each man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality, & every Element, and every Complexion ; but not in every one like ;  
for

for in some men reigneth one more, & in some reigneth another : and therefore men be of divers manners, as shall be made apparent.

#### 14. Of the four prime Qualities.

**F**our prime Qualities there be ; that is to say, Coldness, Heat, Dryness & Moisture, which be contraries : And therefore they may not come nigh together without a mean ; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries, and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, & of every sweet taste : And there again, dryness is cause of every thin substance, & of every sower stinking taste : & also hotness is cause of every red colour, and large quantity. Where again coldness is cause of every white colour, and little quantity. These four prime Qualities in their combination make the four Elements. Ayre, moft and hot, the Fire hot and dry, the Earth dry and cold, the Water cold and moist. The Ayre and Earth are two contraries, and therefore they may not come nigh together ; but as fire binds them on the one



one side, and the water on the other side. Also Fire and water are two contraries, & therefore they may not come nigh together; but as the ayre between them binds on the one side, & the earth on the other side. The fire is sharp, subtil and moveable: The Ayre is subtil, moveable, corpulent, and dull: The Earth is corpulent & thick: The water is moveable corpulent and dull: The Earth is corpulent, dull and unmoveable. In the heart of the earth is the Center of the World, that is to say, the midst point: and in every Center is Hell. And there again about the fire are the stars, and above them in Heaven Chrysalline; that is to say, Waters of all blisse, departed in nine orders of Angels, then is Heaven in the highest rooms, and largest. And there again is Hell in the lowest, narrowest and straightest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood generated in the Liver, Limbs, and like to the Ayre.

The second is Choleric, generated in the Gall, and like thereto, & it is according to the fire.

The third is Melancholly, generated in the Spleen, and like to the dregs of blood, and it accordeth to the earth.

The

The fourth is *Flegm*, generated in the lungs. like to *Gall*; and it accordeth to the *Water*. A *Sanguine* man much may, and much coveteth, for he is most hot.

A *Cholerick* man much coveteth, and little may, for he is hot and dry.

A *Melancholious* man little may, and little coveteth, for he is dry and cold.

A *Flegmatick* man little coveteth, and little may, for he is cold and moist.

A *Sanguine* man is large, lovely, glad of cheere, laughing, and ruddy of colour, steadfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A *Cholerick* man is guilefull, false and wrathfull, traitorous, and right hardy, small, dry, and black of colour.

A *Melancholious* man is envious, sorry, covetous, hard, false, guilefull, deadly, sloathfull, and cleere of colour.

A *Flegmatick* man is stumby, sleepey, slow, sleightfull, rheumatick, dull and hard of wit, fat visage, and white of colour.

15. The yeer divided with the knowledge of the state of mans Body by Urine.

The yer be four quarters, ruled by these four Complexions; that is to say, the Spring,

**S**pring, Summer, Harbest and Winter : the Spring hath three months ; that it is to say, March, April, and May ; and it is sanguine Complexion. Summer hath also three moneths ; that is say, Iune, Iuly, and August, and this Quarter is cholerick Complexion. Harbest hath also three moneths ; that is to say, September, October, and November, and this quarter is melancholious complexion. Winter hath also three moneths, that is to say, December, January, and February, and this quarter is flegmatick complexion.

Each day also these four complexions reigneth, that is to say, from three after midnight, unto 9. reigneth Sanguine, and from 9. after mid: night, to three after mid-day, reigneth cholerick; and from three after mid-day to nine after mid-day reigneth melancholly, and from nine after mid-day to three after mid: night reigneth flegme:

Also in the four Quarters of the World, reigneth these four Complexions ; that is to say, Sanguine in the East, Cholerick in the South, Melancholy in the West, and flegme in the North,

Also the four Complexions reigne in the four Ages of Man : that is to say Choler in childhood, Sanguine in manhood, flegme in age,

age, and Melancholly in old age. Childhood is from the birth to fourteen yeares full done, Manhood is from thence to Thirty yeares of age, and from thence to fifty yeares. And old from thence to fourscore yeares, and so forth, to death.

All his four Complexions reigneth in the four parts of mans body.

Choller reigneth in all the soulet Limbs from the breast upward.

Sanguine reigneth in all small Limbs, from the Midriffe to the Iresand.

And Flegme reigneth in all nourishing-limbs, from the reins to the Midriffe.

And Melancholy reigneth in all the limbs from the reins downward.

Wherefore every mans Urine is cast in four, that is to say, Cozill, Superfice, middest, and the ground. every part of the Urine to his part of mans body. And therefore to four things in every Urine we must take heed, that is to say, substance, quantity, colour, and the content. Three substances there are; that is to say, thick, thin, and middle.

Thick





Thick substance betokeneth very much moistnesse.

Thin substance betokeneth much drynesse.

A middle substance betokeneth temperance.

Also three quantities be in Urine; that is to say Much, Little, Mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be sweet or not.

Sweet taste betokeneth health.

And other taste betokeneth sickness.

Also in Urines be twenty colours; of the which the first ten betoken cold, and the other ten betoken heat.

The ten Colours that betoken Cold are these.

The first is black, as dark coale, and cometh of life going before.

The second is like to lead, and those two betoken mortification.

The third is white as clear water.

The

The fourth is lactick, like to whey.

The fifth is catapose like grey rullet, or to Camels hair.

The sixt is pellow, like to fallow leaues falling off trees: and those four colours betoken indigestion.

The seventh is subpale, that is to say, not full pale.

The eight is pale like to some sodden flesh.

The ninth is substrine, that is to say, not full strine.

The tenth is strine, like to pomster, or to right pellow flowers.

And these four colours token digestion.

Now we have seen the colours which betoken cold: so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subruse, that is to say full red,

The fourth is red like Saffron diet.

The fifth is subrugand, that is to say, not full rubigand.

The

The first is rubicund, like a strong flame of fire. And these four colours betokeneth passing of digestion.

The seventh Ynopose, like to white wine.

The eighth is Kinanos, like to rotten blood. And these two betokeneth adustion.

The ninth is green as the Cole-stock.

The tenth is a black as clear black horn, and this black cometh of a green going before. And these two betoken adustion and death.

In Urine be eighteen contents, that is to say, Circle, ampul, grains, clouds, scum, attar, fatness, humour, blood, gravel, hairs, scales, bran, crinodose, sperm, dust, eskes, sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampul, that is to say, Creme sheweth also the brain disturbed.

Grains betoken of rheum and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say foam, sheweth ventosile, and often the Jaundies.

Attar, that is to say quittance, sheweth vice of the reins of the Bladder, or the Liver.

Fatness, as oyle drops, sheweth wasting or dissolution of the body, namely of the loyns.

Humour, like glet, or like drests of blood,

or rotten gall, it sheweth vice of the mid-risse  
or above, or beneath.

Blood. sheweth vice of the Liver, or of the  
reins, or of the bladder.

Gravel, sheweth the Stone.

Hairs, sheweth the dissolution of the fat-  
nesse of all the body, especially the reins.

Scalos and bran, sheweth the third spice  
of Feberick incurable.

Sperm, that is to say, mankinde, sheweth  
too much leachery.

Dust, sheweth the Gout, or a woman con-  
ceived.

Eskes, the pesty harness to be grieved,

Sedimen, that is to say, clouds in the ground  
of the urine, or breaking upward.

The circle called Apostas, that is to say, the  
ground, and it hath most signification of all,  
and namely of the lower parts.

Of every mans body be four principall  
limbs, that is to say, Soulet limbs, small  
limbs, nourishing limbs, and gendring  
limbs.

Soulet limbs, be the brains, and all that  
are thereabout down to the welsand.

Small limbs, be the heart, and the lungs  
and all that be about them, betwixt the we-  
sand and the mid-risse.

D

Nourishing



**Searchiſhing limbs,** be the liſer, milke, gall; and guts, and all that be about them, between the weſand and the mid-riſſe, and the reins.

**Genozing limbs,** be the reins bladder, pziſy harness, and the limbs about from the reins downward.

16. An A. B. C. whereby thou mayeſt know what Planet every man is born, his fortune, and time of his death.

**A** C. 1. J. S. 1. B. k. 2. Q. R. 2. G. L. 3. D. P. 4. C. D. 6. M. 2. T. 7. F. 8. P. 1. K. 9.

**Diſide this by 9. unto a hundred :** and if 1. or 8. be over, then the Sun is his Planet; if 2. or 9. be over, then Venus is his Planet; if 3. be over, then he is of Mercury, if 4. be over, then he is of the Moon; if 5. be over, then he is of Saturn; if 6. be over then he is of Jupiter; if 7. be over, then he is of Mars.

Adam 31. Anoren 1. Aldon 25. Nufos 12. Benafter is in 9. Becus 9. David 9.

Also here followeth another A B C. to know by, of what Sign in the Zodiack every man is, that is to ſay, under which Sign he is born, and to which ſign he is moſt like. Also hereby

hereby thou mayst know his fortune, and the moment in the which he shall dye. Also hereby thou mayest know the fortune, and infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3.  
H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O.  
21. P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13.  
V. 20. W. 20. X. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his Mothers name. And also, if thou wilt know of any Town by this A. B. C. as it is said before, then take that Towns name, and the name of the City of Jerusalem, for that is the Mother of all Towns, and then account the letters of the names by the number of this A. B. C. and when thou hast all done divide this by 28. and if 1. or 2. be over, then that thou seekest longeth to the Weir, and if three. 4. or 5. be over, then that that thou seekest longeth to the Bull, and if 6. or 7. be over, then longeth it to the Twins, and if 8, or 9. be over, then longeth it to the Crab, and if 10, 11, or 12, then longeth it to the Lyon, and if 13, or 14. then longeth it to the Virgin, and if 15, or 16. be over, then long-

eth it to the Ballance, and if 17, 18, or 19. then  
 longeth it to the Scorpion, and if 20, or 21.  
 then longeth it to the Sagitary, and if 22, or  
 23. then longeth it to the Capricorn, and if  
 24, or 25. then longeth it to the Aquary, and  
 if 26, 27, or 28. then longeth it to the Fish.

### Another Alphabet.

**D** Ivide any thing in seven by the proper  
 name of those letters: I will tell which  
 of the seven it is, by the other number divided  
 by nine.

A	3	I	3	R	8
B	4	K	5	S	13
C	2	L	6	T	2
D	2	M	25	U	33
E	3	N	25	V	98
F	4	O	12	X	50
G	2	P	13	Z	56
H	5	Q	14		

18. To know the Weather that shall  
 be al the year, after the change of every  
 Moon, by the Prime Dayes.

Sunday Prime, dry Weather.  
 Monday Prime, moist Weather.

Tuesday

Cancer is cold and moist, of the nature of water, and governeth the breast, the Stomack, and the milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding,

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry of the nature of the earth and governeth the womb, and the inward parts, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist of the nature of the ayre, and governeth the natell, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist of the nature of the water, and governeth the natures of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagitarious is good for bleeding.

Sagitarious is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus



Capricornus is cold and dry, of the nature of the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of ayre, and governeth the legs, and is neither good nor evil for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of water, and governeth the feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with Iron the members governed of any sign; the day that the Moon is in it, for fear of the great effusion of blood that might happen.

For in likewise when the Sun is in it, for the great danger and perill that might follow thereof.

22. The Anatomy of mans Body, with the number of the bones, which is in all two hundred forty eight.

**I**n the top of the head is a bone that covereth the brain, the which Ptolomeus called the capitall bone. In the skull be two bones, which be called Parietals that holdeth the brain close and steadfast. And more lower in the brain is a bone called the crowne of the head:

head: and on the one side, and on the other, be two holes, within the which is the Palate, or roof bone. In the part behinde the head be four like bones, to the which the chain of the neck holdeth. In the nose be two bones. The bones of the chaps above be eleven, and of the nether jaw be two above the opposite of the brain, there is one behinde named Collaterall. The bones of the teeth be thirty eight before, four above and four underneath, sharp edged for to cut the morsels, and there is four sharp, two above, and two underneath, and are called Conines for they be like Conies teeth: After that are sixteen that be as they were hammers, or grinding teeth, for they chew and grinde the meat the which is eaten, and there are four above on every side, and four underneath: And then the four teeth of sapience on every side of the chaps, one above, and one underneath. In the chin from the head downward are thirty bones called knots or joynts: In the brest before seven bones, and on every side twelve ribs: By the neck, between the head and shoulders, are two bones named the sheers, and the two shoulder blades: From the shoulders to the elbows in each arm is a bone called A juto: From the elbow to

to the hand bone, in every arm be two bones that are called Cannes : in each hand be eight bones, above the palm be four bones, which are called the comb of the hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are the buckle bones, whereto are fastned the two bones of the thighs : in each knee is a bone called the knee plate. From the knee to the foot in each leg be two bones called Cannes, or mari-bones. In each foot is a bone called the ankle or pin of the foot, behind the ankle is the heele bone in each foot the which is the lowest part of a man, and above each feet is a bone called the hollow bone. In the plant of each foot be four bones : then are the toms of the foot, in each of which are five bones ; the bones of the toes in each foot are fourteen. Two bones are before the belly, for to hold it stedfast with the two branches. Two bones in the head behind the ears, called Oculares : we reckon not the tender bones of the end of the shoulders, nor of the sides, nor others litle gistles and splinters of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

**T**he vein in the midst of the forehead would be letten blood for the ache & pain of the head, and for fevers, Lethargy, and for the Spleen in the head.

About the ears behind be two veins, the which be let blood to give clear understanding, and vertue of light hearing, and for thick breath and for doubt of Measles or Leprosy.



In the temple be two veins, called the Arteries for that they heat, which are let blood for to diminish, & take away the great repletion, and abundance of blood that is in the brain, that might annoy the head and the eyes, and it is good against the Gout, the Spleen, and divers other accidents that may come to the



the head. Under the tongue are two veins that are let blood for a sickness called the Squamp, and against the swelling and Apostumes of the throat, and against the Squinancy, by the which a man may dye suddenly for default of such bleeding.

In the neck are two veins called Vignals, for that they have the course and abundance of all the blood that governeth the body of man, and principally the head, but they ought not to be let blood without the counsell of the Physitian: and this bleeding availeth much to the sickness of the Lepre. When it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humors, or evil blood that might hurt the chamber of the heart, and is good for them that spit blood, and that are short-winded by the which a man may dye suddenly for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health: and this bleeding is profitable also against the pellores and apostumes of the Liver, and against the Palsie, whereof a man may dye for default of such bleeding.

Between the master finger and the leech finger to let blood helpeth the dolours that come

come in the stomack and side, as Botches and apostumes, and diuers other accidents that may come to these places by great abundance of blood and humors.

In the sides between the womb and the branch are two veins of the which that of the right side is let blood for the dropsie, & that of the left side for every sickness that cometh about the Wilt: and they should bleed according to the fatnesse or leannesse of the party: take good heed at four fingers nigh the incision: and they ought not to make such bleeding without the counsell of the Physitian.

In every foot be thre veins, of the which thre, one is under the arckle of the foot, named Sophon, the which is let blood for to swage and put out diuers humors, as botches and impostumes that cometh about the groins, and profiteth much to women for to cause the menstruosity to descend, and delay the Emroids that cometh in the secret places, and other like.

Between the wrists of the feet and the great toe, is a vein the which is let blood for diuers sicknesses and inconveniences, as the pestilence that taketh a person suddenly by the great super-abundance of humors & this bleeding must be made within a naturall day,

C 2

that

that is to say, within 24. hours after that the sicknesse is taken of the Patient, and before that the Feaver came on him: and this bleeding ought to be done according to the compul-  
lence of the Patient.

In the angles of the eyes be two veins, the which be let blood for the rednesse of the eyes, or watry, or that runeth continually, and for others other sicknesses that may happen and come by over great abundance of humours and blood.

In the vein of the end of the nose is made a bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against pimpled noses, and other like sicknesses.

In the mouth in the gums be four veins; that is to say, two above, and two beneath the which be let blood for chausing and canker in the mouth, and for tooth-ach.

Between the lip and the chin is a vein that is let blood to give amendement unto them that have an evil breath.

In each arme be four veins of the which the vein of the head is the highest, the second next

is from the Heart, the third is of the Liver, and the fourth is from the Spleen, otherwise called the low Liver-vein.

The vein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and abasheth greatly for changeable heats, and swelling faces, and red, and for divers other sicknesses that may fall and come by great abundance of blood.

The vein of the Spleen, otherwise called the low vein, should bleed against Feaver Tertians and Quartains, and it ought to be made a wide, and a lesse deep wound than in any other vein, for fear of wound that it may gather; and for a more inconvenience, for fear of a sinew that is under it, that is called the Lizard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more then that of the arme.

Between the little finger and the leech finger is letting of blood, that greatly abasheth against all Feavers, tertians and quartans,



and against the flames and diuers other lettings, that come to paps and the milt.

In the thigh is a vein, of the which bleeding abasleth against pain of the Genitals, and for to put out of man's body humours that are in the groins.

The vein that is under the ancle of the foot without, is named Sciote, of the which bleeding is much worth against the pains of the flanks, and for to make abate and take diuers humours which would gather in the said place; and it abasleth greatly to women to restrain their menstruation, when they have too great abundance.

#### 24. Of the Yeer with the growth of things.

**T**here be in the year four quarters the which are named thus, Vernal, Hyems, Æstas and Autumus. These are the four seasons in the year. Prime time is the Spring of the year containing February, March and April. In these three moneths every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June and July, and in these three moneths every hearb, grain and tree is in his most strength and beauty,

beauty, and then the Sun is at the highest. Next cometh Autumn, as August, September and October, wherein all fruits wax ripe, and are gathered and housed.

Then cometh November, December, and January, and these three moneths be in the Winter; that time the Sun is at the lowest, and is of little profit. The Astronomers say, that the age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every moneth, as January or February, and so forth; for as the year changeth by the twelve months into twelve divers manners, so doth man change himself twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also at the highest: & twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every moneth six years, or else it may be understood by the four quarters and seasons of the year: so man is divided into four parts, as to youth, strength, wisdom, and age. He is to be eighten years young, eighteen years strong, eighten years in wisdom, & the fourth eighteen years to go to the full age of threescore and twelve.

25. The change of Man twelve times  
according to the Moneths.

**H**E must take the first six yēars for January, the which is of no vertue nor strength in that season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the dayes lengthen, and the Sun is more hotter: then the fields begin to wax green. So the other six years till he come to twelue, the child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the moneth of March, in which the Labourer soweth the earth, and planteth trees and edifieth houses. The child in these six years waxeth big, to learn doctrine and science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the earth and the trees are covered with green flowers: and in every part goods encrease abundantly.

Then cometh the young man to gather the sweet flowers of hardinesse; but then beware that the cold winds and storms of vices beat  
not

not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then cometh May, that is both faire and pleasant ; for then Birds sing in Woods and Forrests night and day, the Sun shineth hot : then men is most lusty, mighty, and of proper strength, and seeketh playes, sports, and manly pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun at the highest in his Peridionall ; he may ascend no higher in his Statton. His gleamerling golden beames repineth the Corn : and then man is thirty six years, he may ascend no moze for then nature hath given them courage and strength at the full, and repineth the seeds of perfect understanding.

Then cometh July, that fruits be set on sunning, & our Corn a hardning : but then the Sun beginneth a little to descend downward. So then man goeth from youth toward age, & beginneth for to acquaint him with sadnesse, for then he is come to forty two years of age.

After that cometh August, then we gather in our Corn, & also the fruits of the earth, and then man doth his diligence to gather for to find himselfe, to maintaine his wife, children  
and



and how should when age cometh on him, and then after that six years he is forty seven years of age.

Then cometh September, that Wines be made, and the fruits of the trees be gathered : and therewithall he doth freshly begin to garnish his house, and make provision of needfull things, for to live with in winter, which draweth very neer : & then man is in his most stedfast and covetuous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more : and then he is fifty four years age.

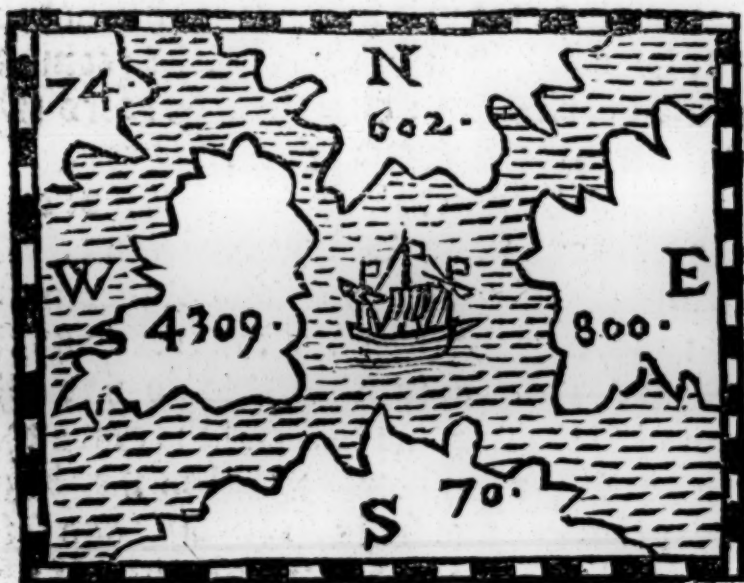
Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers Plow, and sow new seeds of the Earth for the year to come. And then he that naught soweth, naught gathereth : and then in these six years a man shal take himself unto God, for to do penance and good works, and then the benefits the year after his death, he may gather and have spiritual profit : and then man is fully the term of threescore years.

Then cometh November, that the dayes be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoar & gray ; then all

all manner of hearbs are hid in the ground, & then appeareth no flower, and winter is come, that the man hath nuderstanding of age, and hath lost his kindly heat and strength: his teeth begin to rot and fall him, & then hath he little hope of long life, but desireth to come to the life everlasting: and these six yeers maketh him threescore and six yeers of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest: the trees and the earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in the summer. For then men begin to wax crooked and feble, coughing and spitting and loathsome, and then he loseth his perfect under standing, and his heirs desire death: and these six yeers maketh him full threescore and twelue yeers, and if he liue any longer, it is by his good guarding and dieting in his youth, howbest it is possible that a man may liue till he be hundred yeers of age; but there be few that liue so long.

26. The Rutter of the distances of Harbours and Havens in most parts of the world.



**T**he compasse of England round about is 4309 miles.  
 Venice both stand from Flanders East & by South 80 miles  
 And the next course by Sea, from Flanders to Basse is this. From Bluse to Calais is 70 m.  
 From Calais to Buchesse 80 miles.  
 From Buchesse to Lezard 260 miles  
 From Lezard to Capleneffer 650 m.  
 From Capleneffer to Lisbone 283 m.  
 From Lisbone to Cape S<sup>c</sup>. Vincent to the Straits

Straits	240 miles.
From the Straits of Iezalter unto the Ile of Sardine	1100 m.
From Malitana in Sardine to Inalta is	460 m.
From Inalta the course of Saragoza and Sicil, to saile to Jasse in Surry	1800 m.
From Jasse to Wasse in Cypre, to the Castle Roge	220 m.
From Castle Roge to Rhodes	100 m.
From Rhodes in Candy	250 m.
From Candy to Podon	300 m.
From Podon to Corfue	300 m.
From Corfue to Venice	800 m.

**T**he length of the Coasts of Surry, of the Sea coasts is from the Gulf of Crmony to the Gulf Dalarze, next the South and by West from Lazarza to Rysle 65 m.  
 That is to understand, from Lazarza in Crmony to Soldin, that cometh from the River coming to Antioch 70 m.

**A**nd from Soldin to the Port of Lycha, next unto the South 70 m.  
 From Lycha to the Port of Tozosa South. 50 m.  
 From Tozosa unto the Port of Tripol, South, 50 m.  
 From



From Bernet to Acres South and by West, 70 m.

From Acres to Port Jaffe, South and by West, 70 m.

From Port Jaffe to Port Delazara, South South-west, 130 m.

From Damfat to Sariza in Surry, to Damfat in Egypt, 180 m.

From Damfat to Babylon, Alchare 80 m.

From Damfat to Alexandria 110 m.

The length of Pare Major is from the Gulf St. George, in the midst of the Gulf that is betwixt Tarpesond, Senostopol, to the Port Pellembe, West from St. George, 1060 m.

The breadth of the West end, is from the Bras St. George of Constantinople upon the River Danubius, next the North from St. George Bras, 560 m.

From Pero to Cassa in Tartary, North-east, 600 m.

From Cassa to the Straits of Tae, North-east, 100 m.

The Gulf of Lane is about 600 m.

The Cape of Cassa is about 600 m.

From the head of Lane to Banastopol 4 m.  
From

From Sanastopolv to Trapesond by West,	250 m.
From Trapesond to Synopia, next to the South,	430 m.
From Synopia to Pero, next to the West, Southwest,	230 m.
From Pero to Messember, next the North-west,	230 m.
From Messember to manchoro, North, North-east,	160 m.
From manchoro Castro to Danobia, North-east,	130 m.
From Danobia to y Straits of Cassa next the East,	200 m.

The compasse of the Islands.

The Isle of Cypre is about	500 m.
The Isle of Rhodes is about	180 Miles
The Isle of Lange is about	80 m.
The Isle of Pegre Pont is about	300 m.
The Isle of Sicilfa is about	730 m.
The Isle of Sardine is about	700 m.
The Isle of great Brittain is about two thousand,	miles.
The Isle of Ireland is about a thousand and seven hundred	miles.
	The

The Principality of Parre is about 700 m.

Thus endeth the Rutter of the distance from  
one port or Country to another.

27. Of the Axtree and the Poles.



The Diameter of the World is called the  
Axtre, whereabout he moveth, and the  
ends of the Axtre are called the Poles of the  
World. Of whom one is called the North  
Pole, and the other the South Pole. The  
Northern is he that is alwayes seen in  
our Habitations. And the Southern is  
that which is never seen above our Horizon.  
And there are certain places on earth,  
whereas the Pole that is ever in our sight,  
cannot

cannot be seen with them that dwell there: and the other Pole, which is ever out of our sight is in sight to them. Again, there is a place on earth, where both the Poles have even like situation in the Horizon.

## 28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be paralels, some be oblique, some others go crosse over the Poles. The paralels are they that hath the same Poles as the world hath; and there be five paralel circles. The Arctick the Equinoctiall Tropick; the Equinoctiall. The Arctick circle is even the greatest of all those circles that we have continually in sight, and he scarcely toucheth the Horizon in the point, and is altogether presented above the earth.

And all the Stars that are included in this circle neither rise nor set, but a man shall espye them all the night long keep their course round about the Pole. And that circle in our Habitation is drawn of the further foot of Ursa major. The Equinoctiall circle, most northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer circuit, then is the longest day of all the year and the shortest night: and after the Summer return, the

¶

Sun



Sun shall not be perceived to progresse any further toward the North, but rather to recoll to the contrary parts of the world: wherefore in Greece this circle is called Tropocus. the Equinoctiall circle is the most greatest of all the five parallel circles, and is so parted by the Horizon, that the one half circle is above the earth, the other half circle lyeth under the Horizon. The Sun being in his circle causeth two Equinoctials; the one in the Spring, and the other in the Harvest. The Vernal Tropick is a circle most South of al the Circles, that by the moving of the world, be described of the Sun; which when the Sun is once entred into he return th back from his Winters progress, then is the longest night and the shortest day in all the year. And beyond this Winter mark the Sun progresseth never awhit further, but goeth into the other coasts of the World: wherefore this circle is also named Trevicus, as who so say returnable. The Antartick circle is equal in quantitty and distance with the Artick circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth; and the Stars that be placed in this are alwayes invisible unto us. The greatest of all the said circles is the Equinoctiall, and then the Tropicks, and the least

least (I meane in our habitation) are the Arcticks : and these circles must be understood without breadth and be reasoned of by according to the scituation of the Stars, and by the beholding of the Dioptra ; and but supposed onely in our imagination, for there is no circle seen in all the Heaven, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The reason why that five paralell circles are onely in the Sphear.

**T**he paralell circles alone are wont to be described in the sphear; not because there be no more paralels then those in al the world. For the Sun maketh every day one paralell circle, equally distant to the Equinoctiall, (which may be well perceived) with the turning of the World : In somuch that 28. paralell circles are twice described of the Sun, between the Tropicks, for so many dayes are within the two returns, and all the Stars are daily carried withall round about in the paralell circles : Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in diverse things in Astrology, yet it is impossible that the Stars may be described in the Sphear, without all

the paralell circles, or that the magnitude on dayes and nights may be precisely found out without the same paralels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the Sphaer. But the five paralel circles for certain speciall instructions are exhibited. The Arctick circle severeth the Stars, which we ever see; the Equiball Tropick containeth the going back of the Sun, & it is the furthestmost part of the progress into the North: and the Equinoctiall circle containeth the Equinoctials: and the Summerall Tropick is the furthestmost point of the way of the Sun toward the South, & it is even the mark of the Winter return: the Antartick circle determineth the Stars whom we cannot see. And so seeing that they are very expedient for the introduction into Astrology, they be right worthy to take room in the Sphaer.

30. Of the five greater Circles, of the appearance and non-appearance of them.

**A**lso the said five paralel circles, the Arctick circle appeareth altogether above the earth: and the Equiball Tropick circle is divided into two parts of the Horizon, whereof

of the greater part is above the earth, and the lesser lighteth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and Country, but according to the variety of the Regions; it hath diversities of up rising: and this Equall circle is more unequally divided in the Horizon to them that dwell neerer the North then we do; and further there is a place where the Equall Tropick is wholly above the earth: and unto them that dwell neerer unto the south then we the Equall Tropick is more unevenly parted in our Horizon. Furthermore, there is a coast (but south from us) wherein y<sup>e</sup> Tropick circle is equally divided of the Horizon. But in our habitation the Equall Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this Climate, when as he wrote his book of Phaenomenon; whereas he speaking of his Equall Tropick Circle, saith on this wise:

When this Circle divided is into eight parts  
even just,

Five parts above the earth, and three underneath remain needs must.



The restlesse Sun in Summer hot from this  
returne back.

And so of this division it followeth, the day  
to be of fifteen Equinoctiall hours, & the night  
of 9. Equinoctial hours long. And in the Hori-  
zon of Rhodes, the Estival Tropick is so divi-  
ded of the horizon, that the whole circle being  
divided into eighteen parts, there shall appear  
29. divisions about the Horizon, and nineteen  
under the earth by which division it appeareth  
that the longest day in the Rhodes, hath but  
fourteen Equinoctial hours in it, & the night  
nine Equinoctial hours with two halfe hours  
more beside. The Equinoctial circle in every  
Habitation is so justly divided in the midst  
by the Horizon, that the one halfe circle is a-  
bove the earth, and the other half circle is un-  
derneath the earth. And this is the cause that  
the Equinoxials happen alwayes in this cir-  
cle. The Summer tropick circle is so divi-  
ded of the Horizon, that the lesser part shall be  
above the earth, & the greater part under the  
earth, and the unequality of divisions hath e-  
ven like diversity in all Climats, as it is sup-  
posed to be in the Estival Tropick circle, and  
by this means the divisions of both the Tro-  
pical circles be precisely correspondent each  
to other: by reason whereof the longest day is  
of

of one length with the longest night, and the shortest day equall with the shortest night. The Antartick circle lyeth every wht bnd under the Horizon.

31. Of the bignesse of the five paralell circles.

**B**ut of the said five paralell circles, some keep stil the same bignesse throughout all the world, and of some the bignesse is altered by reason of the Climates, so that some circles be bigger then other, & some lesser then other. The Tropick circles and the Equinodiall do no where alter their quantities, but the Articks vary in bignesse, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers the Artick circles seem bigger, the Pole being raised on high, the Artick circle touching the Horizon, must needs also appear bigger and bigger continually, and unto them that dwell further North, sometime the Equiball Tropick shall increase the Artick circle, so that the Equiball circle, and the Artick also meet together, and be taken in stead of one. And in places that be yet further North, the Artick circles shall appear greater then the Equiball Tropick circle: but there is a place so far North, wher: that the Pole appeareth over

head, and the Artick circle serbeth for the Horizon, and remaineth with it in the moving of the world & is as wide as the Equinoctial, insomuch that the 3. circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in our order and scituation. Again, to them that dwel more south, the Poles appear more lower & the Artick circles lesser. Yet again there is a place being south in respect of us which lyeth under the Equinoctial when the Poles be under the Horizon, and the Artick circles are altogether gone: so that of the five parallell circles, there remain but three circles, that is, the two Tropicks & the Equinoctial.

### 23. Of the number of the Paralels.

**F**Or all these speeches, it is not to be thought that there continue five Paralels allwayes, but so many to be imagined for our habitations sake: for in some Horizons there be but three Paralels onely, and there be habitations on earth, where the Citibal Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken which is called the Habitation under the Pole. The third Habitation of whom we speak a little before, which is named the Habitation under the Equinoctial.

## 33. Of the order of the five Paralel circles.

**T**he order of the five paralel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the 5. the Antartick: but to them that dwell more north then we, sometime the first is accounted as y Estival Tropick, the second as the Artick, the 3. as the Equinoctial, the 4. as the Antartick, the fift as the Brumal Tropick: and because the Artick circle is wider then the Equinoctial, the said order must needs be observed.

## 34. Of the power of the five Paralels.

**L**ikewise neither are the powers of the same five paralell circles alike. For the circle that is our Estival Tropick, is to them that dwell in a contrary habitation, the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun: for in conferring one to another, that which is the Equinoctial with us, shall be their Estival Tropick circle. And both the Tropicks



Tropicks shall be Brumals. So then the Equinoctial Tropick circle may be said by nature universally all the world over, which is next to the Habitation: Therefore unto them that dwell under the Equinoctial, the Equinoctial it self serveth for the Equinoctial Tropick, as wherein the Sun hath his course directly over their head, and all the paralell circles shall take the room of the Equinoctials; being divided by equall divisions in the Horizon.

### 35. Of the space between the Paralels.

**N**either the space of the circles one from the other, do remain the same throughout all Habitations, but after the description of the Spheres they are discussed on this sort. Let any Meridian be divided into sixty parts, the Arctick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the Equinoctial, and the Equinoctial shall be from either of the Poles sixty four divisions off. The Brumall Tropick circle standeth from the Antartick sixty five parts off. Neither have these circles the same distance between them in every Town and Country: but the Tropicks in every declination shall have even like space from the Equinoctial; yet have not the Tropicks equall space

space from the Articks at every Horizon, but in some place lesse, and in some place more distance.

Likewise, the Articks have not in every declination one certain space from the Poles, but some where lesse, and some where more. All the Sphears be made for the Horizon of Greece.

### 36. Of the Colours.

**T**here are circles that go cross oerthwart the Poles, which of some men are called Colours, and they be so framed that they contain within their circuit the Poles of the world, & be called Colours, by reason of those portions of them that be not seen. And for other circles, they be seen whole, the world moving round about and there are certain parts of the colours invisible, even those parts that from the Antartick lye hid under the Horizon and these circles be signed by the Tropicall points, and they divided into two equal parts of the circles that passeth through the midst of the Zodiack.

### 37. Of the Zodiack.

**T**he circle of the twelve Signs is oblique and is compounded of three paralell circles, of whō two are said to shew the breadth of the Zodiack, and one is called passing  
1h020w

thorow the middelt Signs : thus toucheth he the two equal circles and paralels, the Equat Tropick in the first degree of Cancer, and the small Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This circle called oblique, because he passeth over the paralels awy.

### 38. Of the Horizon.

**T**he Horizon is a circle that divideth the part of the World seen from the part that cannot be seen: so he divideth the whole sphear of the world into two parts, even that he leaveth the one half sphear above the earth, and the other half sphear underneth the earth; and there be two Horizons; one sensible, the other imagined by understanding. The sensible Horizon is that, which of our sight is limited at the uttermost of our knowing: So that his Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the sphear of the fixed Stars, and he divided the whole world into two parts. Wherefore there is not the same Horizon throughout every habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the  
 days,

dayes, the climates, and all the apparances remain the same still ; but with the more number of furlongs : for the diversity of the Habitation, the Horizon, the Climate, yea & all the apparances, shall vary; so then change and habitation must needs happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one Paralel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the apparances ; likewise the beginnings and endings of dayes, change not at the self-same time to all that dwell in the same Paralell. But after very exact curiosity, & least moving in the world hither or thither, even for every point the Horizon is changed ; the climate and the apparances do vary. The Horizon in the spheres not after that manner described, for all the other circles are carried together from east to west with the moving of the world ; and the Horizon is immoveable by his own nature, as long as he keepeth the same scituation, And so if the Horizon were set out in spheres, when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphear matter ; yet for all that there may be a place assigned for the



the circle Galaxias is left out in many spears and it is one of the greatest circles, and they be called the greatest circles, which have the same center as the sphere hath. And there be seven of the greatest circles, the Equinoctial, the Zodiack, that which goeth thozow the midst of the Signs and that which goeth by the Poles, the Horizon of every habitation, the Meridian and the circle of Galaxias.

#### 41. Of the five Zones.

**T**he outward fashion of the earth is spherical, and divided into five Zones, of whom, two which be about the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold: and their compasse is from the Artick to the Poles ward: and the Zones that be next unto them because they be measurably seetuate towards the course of the Sun be called temperate, and above in the Firmament upon the Tropick and Artick circles, between whom they lye. Now the fift, which among the said four circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two which lyeth all about, under

der the Horizon in the frame of the Sphaer.

CHAP. 39.

### 39. Of the Meridian Circles.

**T**he Meridian is a circle that goeth thro' the Poles of the World, and th' 2<sup>o</sup> thro' the point that is just ober our head. In whom when the Sun is come to, he causeth mid-day and mid-night: and this circle is also immovable in the World, as long as the self-same scituation is kept in all moving of the world. Neither is this circle drawn in a Sphaer that be painted with Stars because he is immoveable and receiveth no mutation, but is mans conjecture, by wit for th' 2<sup>e</sup> hundred furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but go North or South, even ten thousand furlongs, and the same Meridian shall serve.

### 40. Of the Circle Galaxias.

**T**he circle of Galaxias, oblique also and goeth ober the tropicks aforesayd, and it is of the substance of fibe clouds and the onely visible circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place then in another: & for that cause  
the

der the Equinoctiall of the world. But on the two temperate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs ; and in breadth about half the same.

42. Of the Cœlestial Signs with their Stars.

**T**he Signs that be blazed with Stars are divided into three parts ; some of them be placed in the circle of the Zodiack. Some be called Northern, and some be called Southern, and they that be situate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which twelve beasts there are divers Stars, which for certain notable marks espied in them, have taken their proper names : for the fixed Stars that be in the back of Taurus be called Pleiades : and the Stars that be placed in the head of Taurus be six in number, and are called Hyades : And the Stars that stand before the feet of Gemini are called Propus : and that cloud like substance, that is in Cancer, is called Presepe : and the two Stars that stand nigh Presepe, are called Alni : And the bright Star that is in the heart of Leo, (according to the name of his place is the Lyons Heart ; and it is called of

some

some men the royall starre, for that they that are bozne under it, are thought to have a royall nativity. The faire starre that licketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little starre that is fastned by the right wing of Virgo, is named Protrigettes. And the foure starres that be at the right hands end of Aquarius, called Urna. The starres that be spread one after another behinde Pisces taylor, are called the lines. And in the South line there are nine starres, and in the North line five. The bright starre that is seen in the lines end is called Nodus. So many are counted for the Northerne, as be set betwixt the Zodiack, and the North, And they be these, Ursar-major, Ursar-minor, And Draco that lyeth betwixt both Urse, Arctophylax, Corona Engonasin the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphyn Protome Hippi, the Horse that standeth by Hipparchos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deloron. And he that was stellified of Callimacus, Pernicks faire. Again there be other starres, who for certaine plaine apparances that they have in them, have had there names given them. For the notable starres that lyeth about the mid-



Thanks of the Arctophilar is called Arcturus,  
 And the Wining Star that is set by the Harp,  
 even by the name of the whole signe is called  
 the harp; and the Stars that be at the top of  
 Perseus left hand, are named the Gorgones,  
 and the thick small Stars that are espied at  
 the right hands point of Perseus, make as  
 it were a Sythe. And the cleer Star that is  
 set in the left shoulder of the Driber, is called  
 the Goat. But the two little Stars that be  
 at the outermost of his hand, be called the  
 Kids. And all those be Southern Signs that  
 lye on the South side of the Zodiack. And  
 their names be these; Orion, the Centaurus,  
 the beast that Centurus holdeth in his hand;  
 Thirsylocus, whom Centaurus setteth before  
 the Sensor; the Southern Fish, the Whale,  
 the water poured of Aquarios, the Flood of  
 Orion, the South Crown, which of some is  
 named Uraniscus; the Road that lyeth by  
 Hipparchos. And again, in these there be  
 certain Stars that have taken them proper  
 names. For the bright Star that is in Pro-  
 kyon, is called Prokyon; and the glistering  
 Star that is in the Dogs mouth, for that she  
 is thought to cause more fervent heat, is called  
 the Dog, even by the name of the whole sign.  
 The Star that shineth in the top of the Star

of Argo, is named Canopus; and this is so seldom seen in the Roades, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scantly appear above the Horizon.

43. Of the twelve Windes, with their names and properties.



**T**he Winde is an exaltation hot and drye, kindred in the inner parts and hollownesse of the Earth; which when it hath issue, and commeth forth, it moveth along about the Earth, and is called the Winde. And there be twelve of them which old Mariners

riners had in use, of whom four be called Cardinals.

The first principall Winde.

Auster the Meridional or South wind, hot and moist ayre, or likened to the ayre, Sanguine, full of Lightning, and maketh, or causeth great raine, he nourisheth large cloudes and ingendzeth pestilence and much sicknesse, Auster Aphricus his first collaterall or side winde, ayerie, he causeth sicknesse and raine: his second collaterall is called Auro Auster, ayerie, he prouoketh clouds and sicknesse.

The second principall winde.

The fourth winde, and the second Cardinal is Septentriarius, contrary, or opposite to the first, cold and dry, melancholick, compared to the earth: he putteth away raine, he causeth cold and dryeth, & conserbeth health, and hurteth the flowers & fruits of the earth: his collateralls, the first is Aquilo, frosty and dry, earthy, without raine, and hurteth the flowers. Circius his second collaterall, earthy, cold and dry, causeth round, or hurle-windes, thick snow and winds.

The third Cardinall winde.

From the rising of the Equinoctiall that is in the East, bloweth Subsolanus, the third cardinal winde, fiery, hot, & dry, cholerick, temperate,

rate, sweet, pure, subtle, or thin, he nourisheth Clouds, he conserbeth bodie in health, and bringeth forth flowers, Hellefrontus collateral, Solstitiall, and Ektive, or summerp, dryeth all things.

### The fourth Cardinall winde.

Last of all in the going down the Equator, that is the West, bloweth Favonious, cold and moist watery flegmatick, which resolbeth and loseth cold, favoureth and bringeth forth flowers: he causeth rafne, thunder, and sicknesse, his collaterals Affricus and Corus have the same nature and properties.

### 44. Strange wonders most worthy of note.

**I**n the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth in the innermost places there is a Province of great renowne. For the discomfiture of the Persians by Alexander and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, betweene the Rivers Pyramus & Cydnus, Pyramus being the nearer



to Iffos, returneth by Mailon and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown why stones that are cast into it do leape about. Not far from hence is the Town of Cyrocus, environed with a narrow balk to the firm Land:

Above it is a Cave named Corycus, of singular nature, and far more excellent then may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs; then going deep down, and the farther the larger; it is green round about with budding Trees, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautifull, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a mile and a halfe long, by pleasant shadows

dolwes and coverts of Wood, peelding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottome, there again openeth another Cave, worthy to be spoken of for other things : It maketh the enterers into it afraid with the dinne of Timbrels, which raise a ghastly and great rattling within ; afterward being a while lightsome : and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a Mine, where a mighty River rising with a great brest, doth but onely shew it self, and when it hath gushed violently a while in a short Channell, sinking down again, and it is no more seen. Within is a waste space, more horfible than that any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy and also beleeved to be inhabited of gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majestie.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tryed it doth report) very low, and therefore dimmed with continuall darknesse, and not easie to be sought out :

howbeit because it was sometime the chamber of the Gyant Typho, & because it now out of hand killeth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Iſoelands, that is to say, Sarpedon, sometime the bound of King Sarpedons Realme, and Anemutium, which parteth Cilica from Pamphilia, and between them Celendris and Natidos, towns builded and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

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# THE HUSBAND-MANS Practice; Or, Prognostica-

tion for Ever.

As teacheth *Albert, Alkind, Haly,*  
and *Ptolomy.*

With the Shepheards perpetuall Prognostication  
for the Weather.



London, Printed by T.W. for John Stafford and are to be  
sold at the sign of the George at Fleet-bridge. 1658.

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# What the Husband-man

should practice, and what Rule he should follow ; after the Teaching of *Albert, Alkind, Haly, Ptolomy.*

**T**he wise and cunning Masters in Astronomy have found, that man may see and mark the weather of the holy Christmalls nights, how the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas night and evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine & fruit.

But if it be contrary-wise, foul weather and windy, so shall it be very scant of wine & fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattel this year.

But if the wind arise at the going down of the same, then it signifieth death to be among Kings & other great Lords : But if the wind arise at north Aquilon at midnight, then betokeneth the year following a fruitful year, and a plentiful But if the wind do arise and blow at South Austro in the midst of the day, that wind signifieth to us daily Sicknesse to reign and be amongst us.



## 2. Of Christmas day.

If Christmas day be on the Sunday, that year shall be a warm Winter, and beginning fast with sorrow, there shall come great winds and tempests.

The Lent shall be mild, warm and moist.

The Summer, hot, dry, and fair, the Harbest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, & the Sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old men shall dye soze, and especially Women that go with childe: peace and quietnesse shall be plentiful among married folks.

If Christmas day fall on the Monday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Lands: the harbest good, and much wine, but very little honey; for the swarms of Bees shall dye, and many women complaine, and sit mourning this year for there husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good & windy, the Summer wet, and harbest dry and evil: there shall be reasonable plenty of Wine, Corn, Oyle,  
and

and fallow: the swine shall dye, & shep be diseased, & the beasts perish: the ships of the sea shall have great misfortune. Much amity and good peace shall be among Kings & Princes, and the Clergie shall dye soze that year.

If it fall on Wednesday then shall the winter be very sharp, hard, and after warme: the Lent strong with naughty weather, the Summer and harvest very good weather, And this year shall be plenty of hay, wine & corn, which shall be very good, the honey dear, fruits scant and very bad: Builders and Merchant men suffer great labours, and young, people children and also cattle dye in great soze.

If it fall on Thursday, the winter shall be very good with raine: The Lent windy, a very good summer, and a misty harvest, with raine and cold. And there shall be much corn, fruit & all things shall abound on the earth, and wine, with oyle & fallow shall be plenty, but yet very little honey. Many great man shall dye, with other people, and there shall be good peace and great honour to all Kings and Governours.

If it fall on Fryday, the Winter shall be stedfast, & continue his course: The lent very good, but the summer unstedfast & the harvest indifferent, and there shall be plenty of wines & corn, Hay shall be very good, but the shep  
and

and swarmes of Bees shal dye soze, the people shal suffer great paines in their eyes; ople shal be very dear that year, & of fruits there shal be plenty, but childezen shal have much sickness.

If it be on Saturday, then shal the Winter be misty, with great cold and much snow, and also troublesome, unstedfast, with great winds the Want shal be evil and windy, the summer good & a dry harvest; there shal be little corn, and deare and scarcity of fruit: pastures for beasts shal be very good, but the ships on the sea and other waters shal have great misfortune; great hurt shal be done to many houses, & there shal be war in many countries, with sickness and many old people dye: many trees shal wither, and the Bees dye also that year.

### 3. Of the practice of the Husband-man.

**T**he Husband-mans practice standeth after this manner:

They begin to mark first on Christmas day, and so forth: they mark also the other twelue dayes; eben from the first day, and what weather there is on every one of the twelue dayes. And also the weather that shal be upon, and in the moneth that belongeth to the same day, and therefore it is to be marked, that Christmas day betokeneth January; and St. Stephens day betokeneth February; and St. Johns day betokeneth March, and so forth: proceeding unto the last.

4. The

4. The disposition of the twelve Dayes,  
known by the shining of the Sun.

**O**n the Christmas day, if the Sun do shine  
the whol day, it betokenes a peaceable y<sup>er</sup>.  
If the Sun shine the second day, Gold shall  
be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and  
Prelates will be diligent to make war, and  
great errors shall be among Church-men.

If the Sun do shine on the four h day, then  
must the weak children suffer much pain.

And if the Sun do shine on the fift day, then  
both the Winter Fruits and Hearbs, and  
Fruits of Gardens prosper well.

If the Sun do shine on the sixt day, there  
shall be great plenty of the Fruits of the  
Gardens with all other Fruits also.

But if the Sun doth shine on the seventh day  
then betokeneth hunger and scarcenesse, both  
of Mans food, and also of Beasts for victuals  
shall be deare, with Wine and Corn.

If the Sun do shine on the eighth day, it shal  
be good for Fishers that y<sup>er</sup>, and fortunate.

If the Sun do shine on the ninth day, it shal  
be prosperous and happy for Sheep that y<sup>er</sup>.

If it shine the tenth day, then shall there be  
much evil weather that y<sup>er</sup>.

If it shine the eleventh day, there shall be  
much



much misty weather that yeer, and also commonly death.

If it shine the twelſe day, then followeth that yeer much war, debate and ſtriſe.

If the winde blow the Chriſtmas day at night, that betokeneth death to a great man in that Land.

The ſecond night, if the winde be ſtill and laſt; then the third night dyeth the greateſt Lord in that Land.

If the winde blow the fourth night, there ſhall be dearth in the Land.

If it blow the fiſt night there ſhall be death among them that are learned.

The ſixt night, winde bringeth plenty of Wine, Corn, and Oyle.

The ſeventh night, wind bringeth neither hurt nor good.

The eight night, wind cauſeth much death among old and young people.

The ninth night, winde be tokeneth much ſickneſſe and death among the people.

The tenth night, the Cattle fall to the ground and dye.

If it blow the eleventh night, much Fiſh ſhall dye.

If it blow the twelſe night, it betokeneth much war and debate in the Land.

From the time of Christmas unto the  
twelfth-day.

**T**he Husband-man understanding al this  
when on Christmas even at midnight the  
wind waereth still, then it betokeneth a fruit-  
full year: when on the twelfth day afore day,  
it is somewhat windy, that betokeneth great  
plenty of oyle.

When the Sun in the twelfth day in the  
morning doth shine, that betokeneth foul wea-  
ther. In the beginning it is never stedfast wea-  
ther, for the months go all on through ano-  
ther the same day. If it be faire weather that  
day, it is happy and fortunate. The sixth day  
after the first day is the last day; so that the  
first is last, and that in the six dayes every  
day leaveth behind him two moneths.

Also that the second day leaveth February  
afore noon, and January at the after noon, and  
so forth both all other dayes.

January.

If it be on New-years day that the clouds in  
the morning be red, it shall be an angry year  
with much war and great tempests. If the  
Sun do shine on the 22. day of January there  
shall be much wind. If the Sun doth shine on  
Saint Pauls day, the twenty five day of Janu-  
ary, it shall be a fruitful year, and if it do  
rain or snow, it shall be between both: If it be  
very misty it betokeneth great death: If thou

hear it thunder that day, it betokeneth great winds, and great death and most especially among rich men that year.

February.

On Shrove-tuesday whosoever doth plant or sow, it shall remain alwayes green.

Item, how much the Sun do shine that day, so much he shall shine every day in Lent. And alwayes the next new Moon that falleth after Candlemas day, and after that the next tuesday, shall be alwayes Shrove-tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of fruit: if you hear it thunder, that it betokeneth great wine and much frost.

Saint Bede saith there be three dayes, and three nights, that if a child be born therein, the body abideth whole and shall not consume away untill the day of Judgement: that is in the last dayes of January, & the secrets thereof are full wondrous. And if a tree be hewed at, on the same day, it shall never fall.

March.

The more mists that there be in March, the more good doth it, and as many dayes as be in March, so many hoar frosts shall you have after Easter, & so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fall. Item, If on Palm-sunday be no fair weather, that

betokeneth to goodnes. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on the Ascension day, it betokeneth dearth of all manner of food for Cattel. But when it is fair weather it is prosperous, and there shall be plenty of Tallow and much Wool.

May.

If the Sun do shine on the 25 day of May, Wine shall prosper well; but if it doth rain, it doth much hurt. Item, if it rain on Whitsunday, it is not good. Item, in the last of May, the Oak trees begin to bear blossoms, if they blossom then, you shall have a good year of Tallow and plenty of Fruit.

June.

If it rain ne'r so little on Midsummer day, that is the 24 day of June, then do not the Hessel Nuts prosper: If the holy Sacraments day of our Lord be fair, then it is good, and causeth fruit plenty, and the Lambs to dye.

July.

If it rain the second day of July, such weather shall be forty days after, day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August that is a good token, and specially for Wine.



If thou wilt see and know how it shall go that year, then take heed to the Dab apples about Saint Michaels day, for by them you shall know how that year shall be: If the apples of the Dab are when they be cut, be within six of Spinners, then followeth a naughty year: if the apples have within them flies, that betokens a meet y good year. If they have maggots in them, then followeth a good year. If there be nothing in them, then followeth great dearth: if the apples be many & early ripe, so shall it be an early winter, and very much snow shall be afore Christmas, and after that it shall be cold.

If the inner part of kernell be fair, and clear, then shall the Summer be fair, and the corne good also; but if they be very moist then shall the summer also be moist. If they be lean then shall there be a hot and dry Summer. If it thunder in this moneth it presageth plenty of wine and corne that year.

## October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillars on the trees

## November.

Whether the winter be cold or warm, go on Allhollows day to a beech tree, & cut a chip thereof, & if it be dry then shall the winter be warm: if then wilt try on S. Andrews even,

whether

Whether it shall be a moist or dry year that followeth, you shall know by a glas full of water: if the year shall be moist, and much raine shall fall, then shall the water in the glas run over. And if there shall follow a dry year, then shall not the water arise to the brink thereof.

When there followeth a foggy night, a good year after ensueth, that is, when it commeth on the Thursday night, or on a flesh day at night, and not on the Friday or Saturday, where in some men will eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmas day commeth while the Moon wareth, it shall be a very good year, and the nearer it commeth to the New Moon, the better shall that year be.

If it come when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it commeth, the worse and harder shall the year be. And if any wood be cut off on the two last dayes of December, and on the first day of January, it shall not rot nor wither away, nor be full of worms, but alwayes war harder, and in his age as hard as a stone.

6. How thou maist rule thy Beasts that year.

Item, put out of thy stable all thy beasts or what other cattle that thou hast, the 3 nights following hereafter, and make the stals & stables very clean, with the mangers also, & give

bests no meat those nights in those places but bestow them in some other room, & there geve them meat, for that is good; and these be the three nights, Christmas Even at night, New-years even, and Twelfe even at night.

7. An old rule of the Husband-man.

Item. When it is fair weather three Sun-days after Saint James his day, it betokeneth that corn shal be very good, but if it rain, then the corn withereth. S. James day before noon betokeneth the winter time before Christmas, and after noon, it betokene h the time after Christmas. If it be so that the Sun do shine on S. James day it is a token of cold weather: but if it raine thereon, it is a token of warme and moist weather. But if it be betwæen both, that is a token of neither too warm, nor yet too cold.

8. How the winter should be after the twelve moneths.

If any man desire to know what fair weather shal be in every month or what rain, then must he mark in what hour the new Moone is in, and under what signe & what planet ruleth the same hour, so shal the same moneth be hot and dry, cold and moist after the judgment and manner of the four times of the year.

Item, when the Moone is new changed, what weather shal be that moneth, shal be found out after this manner: If the Moone shine faire

and clear, and so followeth wind: Shinneth the  
moon pale so shall it raine. If it raineth in  
the next moneth after a new Moon, then shall  
it raine forth the whole moneth.

The saying of Sylinus, and Petrus.

If the Sun have in the morning under him  
troublesome clouds, then shall ye have raine, &  
much tempest of weather; if the Clouds be  
troubled in the morning early, and black, then  
shall there blow a strong North wind. If the  
Sun and the Element be red in the morning,  
it betokeneth rainy weather. If it be red in  
the Evening, it is a token the next day shall  
be fair weather.

10. The Circles about the Sun, Moon,  
and other Stars.

**G**uido Bonatus speaketh on this wise, we  
shall mark the circles which be sometime  
about the Sun, and about the Moon, whether  
they be one or more, & if there be but one. the  
being clear and not long enduring, & quickly  
vanished, it betokeneth a fair and clear wea-  
ther following, and a good and a clear ayre:  
and when there be many circles it betokeneth  
wind: if they be of colour red, & clear in many  
parts, then it betokeneth trouble in the ayre.

And if they be gray, dark, and of earthy  
colour, then it betokeneth trouble in the ayre,  
thorough cold and wind; And it bringeth in the



winter time snow, & in the summer time rain.

When they be black it betokeneth in the winter wet and snow, and in summer raine, and when they be many, then do the same the more increase.

11. The colours and lights of the other Stars.

When the stars give great light, it betokeneth wind from the same parts where those lights be seen.

When the stars be misty & dark as though they shined through a mist, and that at the same time there be no Clouds in the element, it is a token of trouble in the Ayre, and much raine or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Likewise, if thou seest the common stars thicke, darke, and of course light, it betokeneth alwayes change of weather.

If thou in cleare weather seest the stars shoot, and fall down to the earth, that is a token, that there shall be shortly after, wind from those parts where the starres do shoot, and the more they shoot the stronger shall be the wind. For when you see such things present it betokeneth inordinate wind, & when you see such like in every part of the element, that is a token of great trouble in the Ayre in all parts, with thunder and lightning.

12. How to know the weather by the rising and going down of the Sun.

When the Sun ariseth cleare and faire it is a token of a faire day.

When the Sun ariseth, and hath about him red Clouds, it is a token that it will rain that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of raine.

When the Anglen is in the rising of the Sun, it betokeneth a Warp winde, and in the going down of the Sun faire weather.

When there be Clouds about the Sun when he riseth, the lesse that the Sun doth shine, the more redder be the Clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth raine.

When afore the rising of the Sun shine both appear, it betokeneth water and wind.

When the Sun in the rising is dark, either hid under a Cloud, it betokeneth raine.

When the Sun is clear and that it giveth light from the middle part against the rising about midnigh, that betokeneth rain & wind.

When long shining beames go before the Sun, it betokeneth a dead and strong wind from those parts that the beames do shine.

When by the accident at night there is a shining circle, it tokeneth that night a beiftrous  
and

and unruly weather, and if there be a mist the stronger shall the wind be, if the mist fall from the Sun, it betokeneth wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both parts Clouds, the which some men call the Sun, or Sun-beams which do proceed from the Sun, whether they be black of colour or no, it betokeneth a winter aire or rain.

When the Circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth faile, or that the colour be settled, or that the Clouds stand thereby, or that the Sun-beames be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before and at evening the Element is red, it betokeneth the next day fair weather.

And when the shining thereof in the rising or going down be not right, it betokeneth rain.

### 13. Albertus of the Lightning.

If the colour of lightning be red and clear, the flames white & red or the colour of snow, that tokeneth all things fruitful, the other helpeth to the bringing forth, and doth never hurt or hinder, except it be too far withered. The

third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is,  
and what it signifieth.

When the Rain-bow is cleare, and appeareth bright in clear weather, then shall it not be long clear after, which betokeneth a winter yett or rain.

Item, When thou seest in the morning a Rain-bow, it betokeneth rain the same day, and there shall be a great boystrous storme.

Item, When the Rain-bow doth appeare about 3 or 4 of the clock in the afternoon, it betokeneth faire weather, and there shall be against it a strong bow.

Item, When there doth a Rain-bow appeare about noon it betokeneth much water.

Item, When the Rain-bow doth appeare about the going down of the Sun, then doth it for the most part thunder and raine.

Item, When it appeareth in the Orient, then followeth faire weather.

Item, When the Rain-bow appeareth in boisterous weather in the North, it betokeneth faire weather and clear. And contrariwise, when he appeareth and is seen with a clear Summer, whether in the West or at noon it followeth raine. Haly saith when the Rain-bow appeareth in fair and clear weather, it betokeneth increase of raw weather, and in the winter it betokeneth lesse.



## Of Thunder and lightning.

**W**hen in the time of winter, the Sun is in Capricornus & Aquarius, especially from Lucy, untill the 10 of January, if the thunder be heard then shall it be from the beginning of the lightning throughout the whole year, more windy than any other year is.

**W**hen in Summer it thundreth more then it lightneth, it is a sign of wind that shall come from the same place whence the thunder cometh: but if there be seen more lightning then is heard of thunder, then shall the wind come from the place where the lightning is seen.

If it thunder less then lighten, that is a token of rain. with fair & clear weather, & shall both thunder and lighten, or else thunder and lighten out of all four quarters, but mark if it come only from the East part, there shall be next day rain from the South, and wind.

**W**hen it thundreth early, it betokeneth both wind and rain to come from the mid-day.

16. To know the weather by the four quarters of the year, as sheweth *Leichtenberger*.

**W**hat weather there shall be on the day that the Sun enters into Aries, and in the next day after there operation shall be for the most part in the Year best, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth into Leo, & the next day before and after, and so shall be the winter, specially December, January, & February, for the winter giveth him wholly, and leaveth on the 20<sup>th</sup>, that is to say, from the mid-night which is the Orient East, and that time shall be dry, & then shall be great frost and cold. But if it come in South Austro, which is of the mid day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistnesse, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and the next day after it.

And when the weather is given to lightning, more in March, April, and May, then mark that also. For as the weather is in those days that come next after, and afore, when the Sun entereth into Aquarius, so shall it be in the most part of Summer, June July, and August.

In them many wise men do conclude how the weather shall be all the time that the Sun is from Lipra, to Scorpio, even to the 20. degree that is, that from the 14. day of September, unto Alhallowes day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve moneths, so that foure dayes are reckoned for a moneth, & every day betokeneth a quarter of a

Moone which is seven dayes, and November is reckoned for the first moneth.

17. How to know the weather out of the new and full Moons.

On the third day before the new and full Moone, mark well the Moone, when there goeth or proceedeth from her a cleare light shining, it betokeneth fair weather, and also winde, and if the Moone be black or darke, it is a token of cold ayre and rainy.

When there is a fair and cleare circle by the Moone, and that bring sharpe and bright it betokeneth a faire and clear ayre and if there be two or three rings about the Moone, it betokeneth a cold winter ayre.

When there is a darknes about it, it is a token of winterly ayre which cometh through strong winds. And if it be black about it, then it is token of such like weather also.

When the Moone ariseth and shineth fair, it betokeneth fair weather : red, winde, black, raine.

Likewise as the weather is on the third day after the new and full Moone, so shall the weather be ten dayes after most commonly.

A sudden and hasty raine cometh alwayes from the winde that went before.

The greatest winds be commonly in harvest : the sudden coming of cold and heat, cometh of the winde, and of the raine.

There

There goeth commonly afoze Thunder,  
great winds.

When the wind goeth from the Occident,  
then it is commonly rainy weather.

From the East is fair weather.

From mid-night, it is cold and hard wea-  
ther.

From noon, hurtful and unhealthful wea-  
ther.

If it do haile in the middest of Summer, it  
is a token of great cold in the higher Region  
of the ayre.

When the lower part is hot, that causeth  
Hayle to come from above.

# 18. The minde of the Fathers, of the Nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the fire giveth much flame, or else  
when a man taketh an Harken, and listeth it  
up by the coales, and if the coales do hang  
thereon, that betokeneth wind and rain.

Whether that cold in the Winter ceaseth,

And when a man snow findeth.

If there be dark clouds thereby,

Then look for rain verily.

If the Frog in the morning do cry,

Betokeneth rain great plenty.



How to behold an Eclipse of the Sun  
without hurt to the eyes.

**T**Ake a burning glasse, such as men use to light tobacco with in the Sun; or a spectacle glasse that is thicke in the middle, such as for the eldest sight, and hold this glasse in the Sun as if you would burn through it a paste-board or white paper book, or such like; and draw the glasse from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or farther as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth between the glasse and the Sun during the whole time of the eclipse.

Thus thou mayest practise before the time of an eclipse, wherein thou shalt discern any cloud passing under the Sun; or by another putting or holding a bullet or his fingers end betwixt the sunne and the glasse at such time (the sun shining) as thou holdest the glasse, as before thou art taught.



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